

THE CHRISTIAN CENTURY

ONE awakes at times with a kind of amazement to the recognition of a duty that has long stared him squarely in the face, but which nevertheless for him, has not previously seemed to exist. Much of our moral growth consists in the broadening application of well-recognized principles, in the widening of the field of obligation. The awakening of our own generation to a new social consciousness is a marked example of such broadening of the moral life.—*Henry Churchill King.*

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF
THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by

The Christian Century Co.

358 Dearborn St., Chicago

Entered as Second-Class Matter Feb. 23, 1902, at the
Post Office at Chicago, Illinois, under
Act of March 3, 1879.

Subscriptions.

Subscription price, \$1.50. To ministers,
\$1.00. Foreign subscriptions \$1.00 extra.

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The label on the paper shows the month
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vised monthly. Change of date on label is
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lited and should reach us not later than
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THE CONGRESS AT BLOOM- INGTON.

The Tenth Annual Congress convenes
March 31st., in the First Christian church,
Bloomington, Illinois, and continues in
session till April 2nd.

The conference of the American Chris-
tian Education Society will be held Tues-
day morning at 10 o'clock. All men con-
nected with our colleges and others in-
terested in the educational problems of
the Disciples should plan to be present.

W. T. Richardson, pastor of the First
Christian church, Kansas City, Mo., and
president of the American Christian Mis-
sionary Society 1899, is president of the
congress.

Hon. Adlai E. Stevenson, ex-vice pre-
sident of the United States, will make
the address of welcome. Mr. Stevenson
is an active Presbyterian, a southern
gentleman of the old school and Bloom-
ington's most distinguished citizen.

One of the timely addresses of the
congress will be by George B. Van Ars-
dall, of Cedar Rapids, Iowa, on "The
Unshepherded Church and Ministerial
Supply."

Miss Mary McDowell, one of the most
prominent social settlement workers in
the country, will deliver an address.

"Sanity in Evangelism" will be the
subject of a paper by Earl M. Todd, of
Manchester, New Hampshire.

The session devoted to Sunday School
Pedagogy will be of special interest to
many. Henry F. Cope, of Chicago, secre-
tary of the Religious Educational Asso-
ciation, will make the principal address.

Chas. S. Medbury, of Des Moines, is on
the program for the Centennial address.
His subject will be "Centennial Ideals."

Dr. Chas. Hastings Dodd, a disting-
uished Baptist minister of Baltimore, will
address the Congress on "Closer Rela-
tions Between Baptists and Disciples."

An address on "The Church and the
Laboring People" by Mr. Arthur Holmes,
of Philadelphia, promises much of value
and interest.

During the Congress, the committee
of twenty-five on publication house, ap-
pointed at Norfolk, will have an im-
portant meeting.

The Central Illinois Christian Minis-
ters' Institute meets in conjunction with
the Congress this year, holding an all-day
session on Monday, March 30th. O. W.
Lawrence, of Decatur, is president.

Prof. H. L. Willett, of Chicago, will
have the evening address Wednesday,
April 1st, on "Devotional Material of the
Old Testament."

The complete program of the Congress
will be given out for publication within
two weeks.

It is confidently expected that a larger
attendance than any previous Congress

will be recorded at Bloomington. It is
not too soon for those expecting to at-
tend to notify Edgar D. Jones, pastor
First Christian church, Bloomington, Ill.,
that arrangements for entertainment both
at hotels and private homes may be per-
fected.

Edgar D. Jones, First Church; Jas. H.
Gilliland, Second Church; W. G. McCol-
ley, Normal Christian Church.

And Sometimes Mineral.

Teacher—Is there any connecting link
between the animal and the vegetable
kingdom?

Pupil—Yes, mum; there's hash.—Phila-
delphia Inquirer.

Education is a better safeguard of lib-
erty than a standing army.—Edward Ev-
erett.

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The Christian Century

Vol. XXV.

CHICAGO, ILL., JANUARY 30, 1908.

No. 5.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE MESSAGE OF THE DISCIPLES.

Not infrequently we are asked to name the essential features of the message which the Disciples of Christ have for the religious world, in other words to point out the plea of the Christian church. It is not only essential that our own members should understand the principles that have given us life and formed the guiding elements in our history but it is of equal importance that we should be able to present these statements in such a manner that our religious neighbors and the world at large shall understand something of that for which we stand.

The Disciples of Christ constitute a body of people nearly a million and a half in numbers, whose chief insistence is upon the necessity and practicability of the union of God's people in loyalty and love to Christ, and in such forms of Christian work as may be undertaken in common by the churches. The Disciples point to the fact that the church as it took form in apostolic times had a variety of activities embraced many diverse types of membership, and employed different methods both of organization and activity in the prosecution of its work, but was still essentially and visibly one, even as the Savior had prayed and the Apostle Paul exhorted that it might be. This realization of unity in the primitive church has always seemed to the Disciples a sufficient proof that whatever differences in plan of worship or organization may arise, these are not insuperable barriers to the unity of believers in so far as these believers are loyal to the essential principles of our holy faith.

Historically the brotherhood of the Disciples of Christ has arisen from an effort to make this plea effective among the American churches. Several reforms had gone before; that of Luther in behalf of the open Bible, that of Calvin in behalf of the sovereignty of God as over against the authority of pope or council; that of Wesley in behalf of religious fervor and personal responsibility as over against the formalism of the age and the fatalism of ultra-Calvinistic beliefs; that of the Baptists in behalf of scriptural ordinances; that of the Congregationalists in behalf of righteousness in both the individual and the state. It seemed that the time had come for a new reformation in behalf of unity as over against the divisions which were marring the beauty and destroying the effectiveness of the church of Christ.

In the progress of this movement for unity it became apparent that the chief obstacles to its success were found in human devices undreamed of in the apostolic days. Human interpretations of the Scriptures called creeds, human forms of worship called ritual, and human schemes of organization called denominations stood athwart the pathway of the church. The correction of these departures from the primitive simplicity that is in Christ

were believed to lie in the restoration of apostolic Christianity. This did not imply the recall of the actual conditions in the New Testament churches, from which the growth of Christianity has happily separated us. The church has no wish to go back to the limitations of view and mistakes of conduct apparent in the churches of Corinth, Galatia and Rome. But the plea of the fathers was rather for the restoration of the faith, the spirit and the service of early Christianity.

By the apostolic faith was meant not only the teachings but the requirements of the apostles, the doctrines and ordinances of the church. By the apostolic spirit was meant the open-hearted and passionate surrender to the ideals of the Christian life, the good will, brotherhood, generosity, courage, purity and hope of the first believers in the Lord. By the apostolic service was meant that definite effort to meet the needs of society which has always been the highest proof of the divine character of the church. Christianity does not exist for its own sake but for the sake of the world into which it has come. To make that the Kingdom of God is its ideal. The realization of this ideal is its program of service.

But the question is often raised whether the plea of the Disciples is different at the present time from that which the fathers made a half century ago, and if so wherein does this difference lie. The answer is not difficult to state. There is no difference in the plea itself, but there is a decidedly new emphasis upon its practical realization. When Mr. Campbell and his colleagues brought the matter to the attention of the Christian world, it was in hope that there would be instant acceptance of so simple, logical and valuable a suggestion. Who could resist so urgent a plea to lay aside the hindering results of ambition, and to unite in the great work Christ left his church?

But the denominations were not convinced by this plea, made with such fervor and eloquence by the fathers. They were in no mood to abandon their historic names and their denominational possessions. The result was that the fathers turned their attention from primary emphasis upon Christian union to the removal of the obstacles in the way of its realization. Hence came the insistence upon the restoration of primitive Christianity, its faith, its spirit and its service, with which the brotherhood has been chiefly concerned for the past generation. Christian union has never ceased to be mentioned as the ultimate object of the movement. But in the meantime the development of the organization as a further instrument for achieving evangelistic results and furthering the plea has sometimes taken precedence of every other concern in the minds of the Disciples.

To-day the time has come for a new emphasis upon Christian union by making effective effort actually to realize it, rather than to proclaim it as a distant

ideal. The Disciples of Christ are the living exponents of this great principle in our modern church life. It is theirs to set the example of co-operative work wherever it is possible. They must become leaders in practical union wherever there is work which can be done by the united forces of the community. The Disciples are by right of their plea and history the leaders in the movement. For them to be hesitant or unprepared is to deny the grounds of their existence. Their only right to have a congregation in any community is that that congregation is the fervent advocate and practical leader of united Christian effort. This is not a change of attitude, but it is a new emphasis upon the original purpose of the reformation. What it requires is a new devotion to its realization, and a new abandonment to the mighty enterprise of making effective the Savior's prayer and the exhortations of the apostles.

We believe that those ends can be achieved by our churches as they now stand, without any change of doctrine or polity, without any addition of compromise or question. It is possible for us to agree with all of our religious neighbors sufficiently to unite with them in the furtherance of the kingdom of God, in almost every way contemplated in the New Testament. Our primary efforts may well be devoted, not to formal, organic or incorporating union, which is the last step in the long and happy journey toward the goal, but rather to such strengthening of fraternal ties with all who have attained like precious faith, as to make possible our co-operation with them in civic reform, in redemptive effort, in evangelism, in education and in the score of interests which are common to the churches of any community. To some of these churches, such as the Baptists and Congregationalists, we are perhaps more closely related and more sympathetically drawn than to others. Such relations should be made the ground of still closer unity which will certainly lead to the ultimate union we seek. Vexed and disputed questions should be left for the adjustment of minds prepared by the comradeship of common service. It will be found at last that no compromise upon matters of conviction will be necessary, and that a certain freedom to follow conscience and the beliefs which arise out of patient study of the word of God must be accorded to every man. When this is done, the actual difficulties will be reduced to the vanishing point, or will quite disappear.

Meantime the duty of Disciples is apparent and paramount. As truly as Luther and his followers pleaded for the open Bible; as vigorously as Calvin and the early Presbyterians summoned men to submission to the will of God; as eloquently as the Wesleys voiced the call of the gospel to the individual; and as firmly as the Baptists insisted upon the ordinances of the early church; so truly, vigorously, eloquently and firmly must the

Disciples urge upon their comrades in the work of Christ the necessity and practicability of united effort in the realization of the kingdom of God among men

IN BRIEF.

A two volume work has just appeared from the University of Chicago press, entitled, "Semitic Studies: a Memorial to President William Rainey Harper." The two volumes contain valuable papers from several of the leading Semitic scholars of the United States. The work will be a prominent and valuable contribution to Oriental literature.

Professor Robert Francis Harper of the University of Chicago has been elected director of the American School for Oriental Studies in Jerusalem, for the year beginning October 1, 1908. The school has its headquarters in a building outside the city walls, in the English colony, and is possessor of a small but valuable working library and a considerable collection of materials illustrating life in Palestine. It has also conducted some excavations, and will probably be able to join in similar work in Samaria, for which a firman has been granted to Harvard University by the Turkish government.

The first international convention of the young people's missionary movement will be held in Pittsburg, Pennsylvania, March 10 to 12. Mr. John Willis Baer of Occidental College, Los Angeles, Cal., will preside at the sessions, and a long list of prominent workers in the different churches will have part in the program. It will be worth attending. The attendance is limited to twenty-five hundred delegates outside of Pittsburg.

Professor T. M. Iden, of the State Normal College of Kansas at Emporia, has sent out his usual Christmas letter to

the members of the "Upper Room Class," an organization of young men begun by him many years ago at Butler College, and now numbering hundreds all over the United States. Professor Iden is in constant communication with these young men by the letters which he sends out. The local "Upper Room" is a large class of young men who meet on Saturday nights in their upper room for purposes of study of the Bible and social recreation. The far-reaching influence of this splendid organization cannot be estimated. The "Upper Room" has been an inspiration to all of its members. To this group Professor Iden wrote back from Palestine the letters now contained in his volume, "Upper Room Letters from the Holy Land."

Rev. George H. Combs of the Independence Boulevard Church of Kansas City was the University preacher January 12 and 19 and conducted the chapel exercises on the intervening days. His visit was greatly enjoyed by those who had the privilege of hearing him, and it is hoped that he may be a regular visitor on the list of University preachers. In addition to his University work he delivered the noon-day address at the foreign missionary rally, spoke at a dinner tendered him by the Hyde Park Church, and was the chief speaker at the quarterly rally of the Chicago churches, Sunday, January 19, in the First Methodist church.

Mr. Clifford Roe of the States Attorney's office, and a member of the Hyde Park Church in Chicago, gave a most informing address before the Christian ministers' association on Monday morning, January 20, on the subject, "The White Slave Traffic in Chicago." Few of his hearers were prepared for the astonishing revelations made regarding the extent to which the traffic in girls is carried on

in this city. Facts indicate that it is a recruiting center to which victims are brought from all over the central and western states, and from which recruits are sent for lives of shame in all the large cities of this and even foreign countries. The horrors of this traffic, and the means of bringing it under control were discussed in a telling manner.

THE MARCH OFFERING.

The great enterprise of the churches during March is the offering for the Foreign Christian Missionary Society. This begins on the first Sunday in the month and ought to be completed as rapidly as possible so that all reports may be received early in the month.

There are churches that can be depended upon for prompt and generous offerings every year. They never fail to respond to this great duty. Their offerings are as dependable as bank notes. Such churches are not only the joy of those to whom is intrusted the work of missionary administration, but they are as faithful in other things as in this work. In fact offerings to the missionary cause are an index of the faithful church.

There are other churches which are as the workers say "intermittent." They make their offering one year and drop it another. They contribute to missions when it is convenient or when there are not too many other calls. Such conduct is proof of an irregular method of doing church work. It does not meet the requirements either of the church itself nor of the cause at large.

The watchword for the month of March ought to be, "Foreign missions, the first duty; every church in line; the full apportionment raised, and more if possible."

Recent Research in Palestine.

The Lowell institute lectures this year have been on the subject "Recent Discoveries in Palestine," by Prof. David G. Lyon. He was the director of the American School of Oriental Studies in Jerusalem last year and gave an interesting lecture on the subject before the University of Chicago Travel Study Class in March. His recent lectures in Boston dealt with the discoveries made at Tell Mutesellim, Tell Hum, Jericho and Samieh. A partial report of these lectures is here given.

In all probability Tell Mutesellim is the ancient Megiddo, or a part of it. Megiddo was the scene of a great battle in which Thothmes III. of Egypt, about 1500 B. C., won a victory over the combined kings of northern Palestine. It was a place of consequence in the El-Amarna period, resisted the invasion of the Hebrews, and figured in the battle celebrated in the song of Deborah. The Hebrews were probably not in the ascendancy in the city before David's day. It was included in one of Solomon's twelve revenue districts. Here Ahaziah of Judah died after his wounding by Jehu and here the pious King Josiah lost his life in battle with the Egyptians.

Tell Mutesellim lies, like Taanach, on the southern edge of the great plain, and commands the main road from that plain across the low mountains to the plain of Sharon. It rises about 120 feet above the plain and the plateau is about 100 by 750 feet. This tell was excavated by Dr. George Schumacher for the German Palestine society in 1903-1905. As yet the re-

sults have been published only in brief in a periodical issued by that society.

The surface pottery is at the latest as early as the fifth century B. C. Near by in the large tract of ruins was a Roman settlement in which are found tiles bearing the stamp of the 6th legion. Lefjun, the modern name of these ruins, seems to be derived from this occupation by the legion.

The deposit of debris is much deeper than at Taanach. At one spot a pit was dug sixty-five feet deep without reaching the rock. The types of pottery and bronze found were much the same as at Gezer and Taanach. A massive city wall about twenty-eight feet wide was found at various points on the slope, from sixteen to twenty feet below the plateau. The ruins of a great city gate estimated to be of the seventeenth or sixteenth century B. C., measured 57 by 36 feet in area.

Three great buildings were found. One, about eleven feet below the surface, of the best masonry on the tell, is believed to be of the date of Solomon. Above this building, only about three and one-half feet below the surface, was made the most interesting discovery of a jasper seal, with a lion engraved in the Assyrian style, and with a Hebrew inscription in two lines which reads: (Belonging) "to Shema, servant of Jeroboam." The Jeroboam is probably one of the Hebrew kings of the name, Jeroboam I. of about 930 or Jeroboam II. of about 700 B. C.

A second building near the middle of the tell was of Canaanite origin. Through it a pit was sunk twenty-eight feet deep

to the rock, passing through seven strata of building. In the two lowest strata were found fragments of pottery of primitive character, and utensils of basalt and bronze. The surface of the rock was worn smooth and contained a number of cup holes, large and small. These cup holes have religious significance, and were connected with the ritual in some manner. Near this building, but one stratum lower, was found another large structure, which, from the character of the objects found therein, the explorer calls Egyptian. Of three noteworthy chambers two are certainly tombs, one a tomb or a storeroom. In one of the tombs were forty-two vessels of most varied form, and one of the five skeletons held in his hand four scarabs incased in gold.

Between the two buildings was found what appears to have been a sanctuary. Within an inclosing wall were two pits, one containing ashes, coals and the burned bones of animals. The second was a shallow pit with plastered walls. Its main feature was three stones, now fallen down, but formerly erect, with a fourth large stone covering them and providing thus a kind of table. In the pit were also a large pointed stone and a basalt vessel.

Tell Hum lies on the northern shore of the Sea of Galilee and is one of two sites identified with Capernaum, the home of Jesus, the scene of many incidents in the gospel history. Khan Minyeh, two miles west on the shore of the lake, is the other and more probable site of Capernaum. The synagogue, built for the nation by a

centurion, was one of the spots in which the great Master taught.

The ruins of Tell Hum are extensive, but not high. There is no considerable mound as in all the other sites thus far reported on. About 250 feet from the water was evidence of a large and presumably important building. This the German Orient society explored in April and May, 1905. The building proved to be a synagogue of the Roman period. It is 58 by 80 feet in size, is divided into three aisles by a colonnade along each side and also across the back end, and had a loft or gallery above the side aisles with columns around its edge. The gable front had fallen outward. In this front were three doors, about which, as well as elsewhere in the building, was much carving of fine execution representing animals, eagles, garlands, fruits, flowers and geometrical designs. The work of excavation was not complete, but the explorers hope that it may be taken up anew. Extraordinary interest attaches to this building in the thought it may be the Capernaum synagogue in which Jesus worshiped and taught. The remains are nearly all on the site and it is thought that a complete restoration may be possible. It is of course hardly more than possible that this is really the structure honored by our Lord's presence. It is quite as likely to be of a later period.

About seventy miles farther down the Jordan valley lies the modern village Eritha, Jericho. The ancient Jericho is a mile to the northwest, beside a splendid spring called the sultan's fountain. The tell is a plateau about one-quarter of a mile long and half as wide, and rises thirty-three feet above the plain. On this plateau rise seven hillocks, averaging in height another thirty-three feet.

Its depth of 800 feet below the ocean

level and the consequent heat make Jericho a difficult place to excavate. But in April, 1907, Prof. Ernst Sellin, whom we have seen at Taanach, spent three weeks digging at Jericho. He made five great pits, three in the hillocks and two on the level of the plateau. These were test diggings and the results were so satisfactory that he hopes to continue the work this winter.

Sellin found a very massive wall of burnt bricks on a stone foundation, which he believes to be the city wall. Likewise a fortress or tower 65 by 39 feet and 20 feet high, of Canaanite origin, the finest anywhere found from that early period. The stone knives and the potsherds left no doubt as to the period to which the building belonged. On the platform of the tower were two bronze hatchets and twenty-two small clay tablets of the form used for cuneiform inscriptions, but without writing.

In one of the hills was a whole series of houses, in layers, one above another. These yielded utensils of very diverse epochs, but even those from the topmost layer were of Canaanite origin. Indeed, no Hebrew remains were found on the tell, which seems not to have been inhabited after its complete destruction by Joshua. Further excavation may be awaited with great interest.

Samieh is the name of a fine fountain six hours north of Jerusalem and two or more east of the road leading thence to Nablus. It is an isolated spot, with a fine valley surrounded by lofty and bold mountains. Here are two cemeteries of Canaanite origin, in which the peasants carried on extensive secret digging last winter. The members of the American School for Oriental Study and Research made several visits to the place, studying the ancient mode of burial and the ob-

jects found in the tombs. There are three kinds of tombs, the oldest and most numerous being round wells of an average depth of ten to twelve feet communicating at the bottom through a narrow opening with a circular or oval burial chamber. Some of the chambers are as much as fifteen feet in diameter and six feet in height, with dome-shaped roof. More than 100 such tombs were opened. Very few of the kind had hitherto been found in Palestine. The bodies were placed on the floor, and in some cases seem to have been covered with earth.

The burial deposits are of unusual interest. They comprise fine weapons in bronze (battle axes, spear heads and arrow heads), objects of personal adornment and use (such as bracelets, pins, needles and pigment pencils of bronze) and pottery, both plain and ornamental, the ornamentation being either raised or painted. A comparison of this material with that found in the lower levels of the wells leaves no doubt as to its high age. Further digging in this cemetery under competent supervision is greatly to be desired.

In closing the course, the lecturer gave a tentative estimate of the value of the large amount of digging already done in Palestine. The positive information largely concerned the early times before the Hebrews came on the scene. But much indirect light is cast by the digging on Hebrew and biblical times. Great things are still to be attempted and hoped for. New friends and very many of them are needed to help the cause by their contributions. The untimely death of Prof. Theodore F. Wright, honorary secretary for America of the Palestine Exploration Fund, is a heavy blow to the progress of the work.

A Growing Work at Bolengi, Africa.

Royal J. Dye, M. D.

The work is developing most rapidly as a result of the active evangelism of the native Church. Every member is an evangelist and makes it his and her business to preach wherever they go the wonderful gospel message that means life to them and has so remarkably transformed them.

Then in their poverty they give out of the abundance of their love and joy large offerings towards the preaching of the gospel among the great unevangelized tribes in the regions of Bolengi, and send one tenth of their own members out as their heralds and as messengers of Light into the terrible darkness of heathenism and cannibalism. These intrepid evangelists go far and wide, each reaching a different section of villages and from early morning to late at night in public meetings and way-side and fire-side talks they present to the astonished, oftentimes incredulous natives, the wonderful story of God's great love. And it is a wonderful story too, friends. There is no message that carries so much of import to man as the message of salvation and redeeming love.

The Bolengi evangelists go for a period of two months and then return for a two weeks' course of training and for a rally of the workers. They are men of remarkable consecration and zeal and oftentimes take their lives in their hands as they go to far distant cannibal tribes. In several instances they have been called upon to bury the deserted dead they may find putrefying in the public highways. These are unheard of things

to the natives and as foreign and repulsive to them as could be imagined and in one instance a crowd gathered to marvel at the sight of these strangers giving decent burial to their own outcast and deserted dead. Here was an opportunity for a sermon and they were not slow to improve it and as a result of that deed of mercy a crowd came down to Bolengi to hear more of that story that taught men to do such astonishing deeds. When the evangelists return from their trips they bring back with them crowds of men and women who come to learn more perfectly the "Way of Life." At Bolengi we teach and believe in the baptism of intelligent believers and so when these have learned the meaning of the gospel message they are baptized. The last letter just from the Congo, tells of the great gathering of the evangelists at Bolengi and the crowds at the meetings, so many as to fill to running over the great open tabernacle that holds a thousand people. They expect to baptize thirty-five or forty of these at once. July 8th, thirty-five were baptized and so the work is growing. For a radius of one hundred miles from Bolengi as a center, this work is going on, but the little force now at Bolengi is quite inadequate to meet the needs. Brethren, we must double the force there and then there is the call, insistent and piteous, from "Longa" for teachers. Will the church at home be recreant to her great trust and opportunity and fail them. They beg you in

every petition to send them more teachers and far and beyond the reach of the present force at Bolengi stretches five to six hundred miles of waterway-highways for the messengers of the King, to parts where they have never heard of a missionary or have even the faintest idea of such a message of Love as the gospel. This is our responsibility and to us (the Churches of Christ of America) these people, lying in all the dense darkness of heathen ignorance and superstition and slavery of passion as well as of body are looking for the Light and Freedom that the gospel brings for them. Why it is such a remarkable message that they at times can hardly believe the messengers and come as far as seventy-five miles to ascertain for sure if it is really so. There is a hunger in the great region where your missionaries are working, for the bread of life and we present to you this plea. Can you brethren of the favored home-land refuse these who are so hungry for the Word of Life, the message that means everything to them?

Yours in His glad service for "Darkest Africa."

Royal J. Dye, M. D.

Bolengi, Africa.

We aim at a life beautiful without extravagance, and contemplative without unmanliness; wealth is in our eyes a thing not for ostentation but for reasonable use; and it is not the acknowledgment of poverty we thing disgraceful, but the want of endeavor to avoid it.—Pericles.

Among the New Books

The Folk Afield, by Eden Phillpotts. New York. G. P. Putnam's Sons. pp. 362. \$1.50.

The author of "Children of the Mist" and "Sons of the Morning" would naturally be expected to give us a book full of interest. These are short stories, some of them remarkable for their strength of characterization. "The Earthquake Child" is a really remarkable story, and a sad one, too. Other stories are "The Skipper's Bible," "In the King's Chamber," "Hyacinthe and Honorine," "Pilgrimage to Pigna," etc., all of them strong and vivid. One can see the place distinctly which is described, and feel the earthquake. One critic calls the stories "Masterpieces in miniature."

Love Affairs of Literary Men, by Myrtle Reed. New York. G. P. Putnam's Sons. Crown 8 vo. Illustrated. \$1.50 net.

Miss Reed's former stories, "Lavender and Old Lace" and "Spinners in the Sun," are such delightful reading that one is glad to read her recent book by the above title. She tells in an interesting way the love affairs of such literary men as Swift, Pope, Dr. Johnson, Shelley and Keats. While they may not always come up to our standards of right they add light to our knowledge of human nature, even in great men. The double love affairs of Swift, the sensitive spirit of Shelley, the hard struggles of Poe and the ponderous attempt of Johnson to act the role of lover are all interesting and some knowledge of them may add to our appreciation of the men themselves.

Light-fingered Gentry, by David Graham Phillips. New York. D. Appleton and Company. pp. 451. \$1.50.

In view of all the scandals and exposures of the insurance companies within the past two years, it seems only natural that someone should make it the subject of a story. One need not doubt for a moment Mr. Phillips' attitude toward them and wonder if he is not prejudiced, though granting he has just cause to feel so. He evidently understands the "ins and outs" of the business. Men who in domestic and social life are fine gentlemen have no scruples when it comes to business. The hero of the story is an employee of an insurance company and rapidly grows to power. He is a rather selfish, cold individual who has been parted from his wife, whom he thought dull and uninteresting and really married her for the influence her family gave him. Later she goes to New York where he is in business, to study art, to which she was always devoted. She studies with a noted teacher who falls in love with her and influences her in her dress and general ideas of social life until she becomes beautiful in face and figure, partly through this influence and partly because she feels she is understood and appreciated. She does not know that the artist loves her, but has such a high ideal of his ability that she makes an apt pupil. In the meantime she meets her former husband and he falls in love with her. It is only when he comes up to her high ideals of business integrity that she will consent to be his wife, for she also loves him. Her life influences him to such an extent that when he becomes the head of a company he entirely revolutionizes their

business methods; though it is a hard fight. The story is interesting from beginning to end and is revealing, even though it "turns out well."

A Tuscan Childhood, by Lisi Cipriani. New York. The Century Co. pp. 269. \$1.25.

Lisi Cipriani was the fourth of seven interesting children in an Italian patrician family. Her account of their doings gives one a good idea of the discipline and education of such a family. They had Italian wet nurses, English nurses and German governesses. The discipline was strict, and yet the children were left almost entirely with nurses and governesses. They were bright, imaginative children and Lisi seems rather old for her years. A good description of high life in Pisa and Leghorn is given, and the book is quite worth one's while.

Turkey and the Turks, by W. S. Monroe. Boston. L. C. Page and Company. pp. 327. \$3.00.

This is exactly the sort of volume one wishes to have in order to understand the somewhat complicated problem of Turkish life and politics at the present time. The earlier chapters describe the growth of the Ottoman state and the character of the people who make up its



(From *Turkey and the Turks*. L. C. Page & Co., Boston.)

widely varied citizenship. Probably there is no country in the world which gathers into its embrace as many different types of people as does Turkey and all within a comparatively small extent of territory. Turkey has lost within the past half-century one after another a score of provinces over which it once held sway, but even yet the cosmopolitan life of Constantinople and the Levant in general is a constant astonishment to the observer. Here are met Greeks, Armenians, Jews, Kurds, Albanians and Persians, as well as Europeans and Americans. An account is taken of all these different factors in the population. Mr. Monroe has written as a well informed traveler should, and has painted graphically the scenes he witnessed in the

streets of Turkish cities and in the courts and palaces of their rulers. An interesting chapter is that which deals with the daily life of the Sultan. There is a selected bibliography and index.

Christianity and the Social Order, by R. J. Campbell. New York. The Macmillan Co. pp. 284. \$1.50 net.

This volume forms a third in the series growing out of Mr. Campbell's recent campaign in behalf of socialism. As the pastor of the City Temple, London, he addresses weekly the largest congregations that assemble in the metropolis. He startled all orthodox England a few months since by what was deemed his revolutionary utterances both in his book called "The New Theology" and in his sermons, in which he declared that the church was ineffective as at present organized, and that most of its theological positions were moth-eaten and worthless. In the present volume this thesis is followed up in ten chapters in which Mr. Campbell insists that the ideal of Jesus was not a church but a new society, the nearest approach to which is to be found in the teachings of the higher socialism. The value of the book is to be found in its intense enthusiasm and its strong emphasis upon the social realization of the kingdom of God. Its defects are the loose methods of its biblical exegesis and its light insistence upon the great truths of evangelical Christianity which have been the grounds of hope and redemptive service throughout the ages. The radicalism of the work makes it intensely interesting, and it is most stimulating where one can least agree with its conclusions.

The New Missioner, by Mrs. Wilson Woodrow. New York. The McClure Company. pp. 309. \$1.50.

"A stirring western novel" it certainly is—and a strong one. The New Missioner is a woman who is sent to a mining town by her bishop as a missionary because of her unusual success. The camp is composed of the usual rough and hardy people who have little use for a woman missionary. The "Ladies' Aid Society" drive her off the field once, but she only leaves long enough to gather herself together and get ready to fight them on their own ground. On her return she calls at the home of the chief instigator and by literally fighting back and overcoming the strongest woman she immediately wins the respect of the ladies themselves and the community at large. She becomes very much attached to the beautiful mountain country and to her work and has wide influence for good. Finally she falls in love with a rich miner who is a fine man and really gives him encouragement until almost the time to give him his answer, when sickness and trouble among some of her parishioners brings her to a sense of her responsibility to them and she renounces love. Her lover says "I thought you were a woman, capable of love; I find you are a fanatic willing to sacrifice everything to an egotistic passion for self-expression." And he goes. It scarcely seems necessary to have made such a sacrifice, but as her lover was a man of wealth and influence, it was probably best—for she could not be a "Missioner" and a "lady of position" at the same time.

Lesson Text John 4:19-29	The Sunday School Lesson	International Series
	The Well of Samaria*	1908 Feb. 9

We owe to the Fourth Gospel some of the most beautiful scenes in the life of our Lord. The writer is less concerned with the mere events of the Savior's ministry than with an interpretation of his attitude toward men. And the Fourth Gospel is particularly the revelation of the heart of Christ. Its incidents are nearly always chosen with reference to the teachings which they elicited from the Master. It is the Gospel of interviews with individuals. Most of those conversations with men and women which fascinate the reader of the New Testament are found in this narrative.

John in Prison.

The imprisonment of John the Baptist made it necessary for Jesus to withdraw from the close scrutiny of the scribes and Pharisees. They had been so much concerned in watching the great preacher of the desert that Jesus' ministry had thus far passed almost without observation. But now that Herod had secluded John in the fastness of Machaerus, perhaps to safeguard him from Herodias' assassins, Jesus was left in the full blaze of public interest. But it was not yet time to permit himself to be drawn into public controversies. The apostles had yet to be chosen and trained before that time should come. Jesus therefore withdrew from the vicinity of Jerusalem where the first phase of his public ministry had taken form.

Through Samaria.

"He must needs pass through Samaria." Most Jews avoided the despised people residing in the district of Samaria between Judea and Galilee. The customary route from south to north was by way of Perea, across the Jordan. But Jesus wished to lose no time, and his haste dictated the journey straight through Samaria. Perhaps also he was interested in a people whose story was told with disdain in every Jewish mart and synagogue. And so he crossed the frontier which had been the scene of more than one bloody reprisal, and made his way with the disciples northward through the increasing verdure of the Samaritan hills.

Samaritan Food.

The Jews made it a rule to eat no food that came from Samaritan markets or homes, but such food was not forbidden, even by the law of the Pharisees.

At noon on one of the days of this journey they stopped near Sychar at the well which in all the history of the land has been one of the most familiar and authentic landmarks of Palestine. Not far away the present village of Askar claims identification with the Sychar of this story. It is perhaps true, however, as some modern geographers insist, that Shechem, which was once certainly further west than its present location, was called by this name. Jesus was left alone while the disciples went into the village to purchase food.

*International Sunday School Lesson for February 9th, 1908. Jesus and the Woman of Samaria. John 4:19-29. Golden Text. "If any man thirst, let him come unto me and drink." John 37:7. Memory Verses. 23, 24.

H. L. Willett

Living Water.

The woman who came to draw water at this distance from the town, in which there was evidently a plentiful spring of water, must have had good reason for avoiding the townspeople by coming to an unfrequented spot, and at the hot noon-time when rest and shade are the desire of the natives. Jesus' request for a drink of water drew from her an exclamation of astonishment, and the writer adds the explanatory statement that Jews and Samaritans have no dealings with each other. The woman drawn thus into conversation, did not understand Jesus' offer of living water, deeming it some improvement in her domestic economy rather than the spiritual gift of which he was thinking.

Holy Ground.

He then probed deep into her conscience by hinting at the story of her life, and she to avoid this thrust asked of him the settlement of the long dispute between Jew and Samaritan over the rival temples of Gerezim on the heights above them and Jerusalem far away to the south. Jesus insisted that on that small point the Jews were in the right, but that the larger question concerned not time nor place but the spirit of true worship. The spot might be any shrine or whatever place a man might occupy, for the lesson which Jesus taught men is that first revealed to Moses in Horeb, "The place whereon thou standest is holy ground." All places are sacred where men meet God.

Sacred Time.

Nor is the time important. The Jew was jealous of his Sabbaths and new moons, the Mohammedan reveres his Fridays as days of prayer, and the Christian delights to honor the first day of the week, on which the resurrection and other impressive events in our Lord's ministry took place. It is to him as to the apostles the Lord's Day. Yet it is not that other days are less sacred, for all times are alike to God, and every hour is holy. The lesson Jesus taught that outcast Samaritan woman is one which the world slowly comes to learn, and Jesus is the teacher who has made it clear. What God demands is not selection of time or place, not attitude of body or form of ritual, but the upright heart and pure, the soul seeking God whatever the circumstances may be, with full recognition that time and place and circumstances are alike holy.

The Woman's Call.

Jesus must have told the story of this interview to the disciples on their return, or at some later time; for though they were astonished to find him so absorbed in reflection upon his interview with the woman who had now returned in haste to the city, they were not left long alone. The people of Sychar came running forth, called out by the woman. She had rushed into the market place, and forgetful of her former fear and outcast life had summoned them forth with cries of "Come out and see a man that told me all I ever did." Jesus' message

to her had kindled in her heart the hope of a transformed life. He tarried two days with those happy people, and perhaps among those to whom Phillip preached the gospel in later days were not a few who now for the first time heard the Word of Life from the Son of God.

Daily Readings.

Mon.—A fountain opened; Zech. 13. Tue.—Prayer of the Penitent; Isaiah, 51. Wed.—The infinite purchase; 1 Peter, 1:1-20. Thur.—The marvelous cleansing; Titus, 3:1-7. Fri.—Blind man's confession; John, 9:17-38. Sat.—Salvation reasonable; Isaiah, 1:10-20. Sun.—The call to all; Prov., 8:1-17.

TO BE ESPECIALLY NOTED.

1. March offering supplies should be ordered at once.
2. The offering should be announced in good time and should be made with great moral earnestness.
3. The offering should be observed by every church at the regular time, the first Sunday in March. This is the best time in the year for this offering.
4. It requires labor and care to make necessary preparation for a good offering, but it pays in every way.
5. The March Offering Bulletin should be up in every church. It will be sent in good time.
6. The Pastoral Letters and the Missionary Voice will be sent in good time after we receive your order.
7. Remember, March offering supplies will be sent only to churches ordering them.
8. If you need additional supplies at any time, do not hesitate to order them.
9. It is hoped every Church will hold a Foreign Missionary Rally, Sunday night, February 23d. A suggestive program will be provided.
10. The apportionment of your church will be sent about February 1st. Please give it a hearty reception.
11. Every morning sermon in February should bear upon world-wide missions. No other subject will more interest and inspire a church.
12. If you are building a church or holding a protracted meeting, or if your church is in debt, these are additional reasons for a large offering for Foreign Missions.
13. The new March Offering Manual is loaded to the guards with fresh, up-to-date information on Foreign Missions.
14. You can usually register the missionary interest of a preacher or a church officer by the care and promptness with which he attends the missionary correspondence.
15. All the signs point to a large number of new Living-Link churches in the Foreign Society this year. We are expecting at least twenty-five, but there ought to be no less than one hundred.

What needs no display is virtue.

In a state pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.

Scripture John 11:1-45	The Prayer Meeting The Sympathy of Jesus	Topic for Feb. 12
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"I don't want angels, I want folks," was the response of a dying man to the suggestion that he would soon be with the angels. He craved human companionship, as does every other man. Sympathy makes possible helpful companionship. To close the heart to the needs of others is to deny that we are human. Religion is the most absurd thing in the world to the misanthrope. A profession of faith in God by one whose aversion to men prevents him from entering into happy relations with them is evidence of insincerity or of profound ignorance of what religion is. Hence we shall hardly go astray if in studying the message of Jesus we begin with his sympathy. Once we are assured that he is quick to respond to the cry of need, we may ask what desires he admits as legitimate and what are his resources for satisfying them. There is not the slightest danger of being misled by sympathy if we remember that sympathy is an appreciation of human worth and human need and that it does not deserve the name unless it takes account of the whole man.

Sympathy for Mary and Martha.

Jesus had large plans for the world.

Silas Jones

He proclaimed a kingdom that was to have no end. His gospel was for all races and social ranks. An uninstructed admirer might have thought that the physical and mental distress of the common people of the day would not engage the attention of the Master. By a strange perversity of thought men often expect the great man to ignore simple duty. Jesus spent his time in helping the plain people. The instruction he gave his disciples was illustrated by his deeds of mercy. Mary and Martha naturally wished for him in the day of their bereavement. They were sure he would sympathize if he knew. He had always been ready to help. He understood them and he would know what was best to do. A distinguished preacher said near the close of his life that his mistake was in neglecting individuals. He had delivered sermons to his congregation rather than to the individuals in it. He had often therefore missed the heart of the gospel.

The Sympathy of Power.

It is an awful experience to feel the anguish of another and have no power

to lessen it. Of course the fact that you feel with another helps that one. But that is not enough. In the presence of death there is a cry for a sure word respecting the future. If death ends all, life is robbed of its meaning. The attempts of thinkers to formulate a philosophy of this world that will be a satisfactory substitute for the hope of eternal life have never been successful. They never will be while the heart remains as a part of man. Jesus came to his friends with power. He came with comforting words and the exercise of his power in the raising of Lazarus demonstrated that he spoke with Divine Authority. Convince us that the end of our efforts is not dust and silence, and we shall have something worth while to say to the broken hearted. We shall not seem to mock when we try to comfort a friend in the presence of his dead. Furthermore, we shall not be helpless in societies disorganized by selfishness. We shall have motives that will appeal to men and grip them. Until Jesus and his outlook for man have been fully preached in a community, we have no right to believe that it is beyond the hope of redemption from strife and confusion.

Scripture Matt. 25:31-46	Christian Endeavor Ministry to the Needy	Topic for Feb. 9
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For the Leader.

We have this week two subjects that are very much neglected by many Christians. Our Christian Endeavor work must make a large place for them.

The leader in his opening talk may speak of the way Christ ministered to the sick and the lonely, showing how much of the Gospels is taken up with accounts of such deeds of Christ's, and giving many illustrations. Then compare our lives, and show that we do not give anything like as large a proportion of our time and interest to caring for the sick and the stranger as our Lord gave.

Do not allow the meeting to pass without bringing before the society many practical plans. Bring them forward in a definite way, so that they will be acted upon. For example, have committees appointed to carry out the suggestions and report to the society at a certain time. If there is a hospital near, and your society is not doing work there, visiting the sick, singing to them, holding meetings there, carrying fruit and flowers to the patients, and doing other helpful deeds—all, of course, under the direction and with the hearty approval of the hospital authorities—then take this opportunity to appoint a hospital committee. Similar ministries may be bestowed upon the old ladies' home, the orphans' asylum, and the sick and poor of the town.

Incidents and Illustrations.

The one who visits the sick in the

name of Christ always gets the greater blessing. A pastor asked an active member of his Christian Endeavor society to call upon a sick member of the congregation. The young woman had thought she could not pray aloud before others, but when that sick woman asked her to pray with her she could not refuse. So she learned to pray before others that afternoon.

"A physician's little boy sitting on the steps of his home was asked where his father might be found. 'I don't know,' he said, 'just where he is, but he is sure to be helping somebody, somewhere.' Would that the intimate friends of all Christians could give as good an account of their whereabouts!"

We reverence Gladstone for his statesmanship and mental vigor, but we cannot but love him when we read of his spending time in the midst of his arduous duties to visit the sick and friendless and to read God's word to them.

Macaulay, writing of the island of St. Kilda, tells the remarkable story that, upon the appearance of a stranger, all the inhabitants catch cold. Possibly this may explain why strangers sometimes find the members of Christian circles somewhat cold in manner. A good dose of self-forgetful interest taken by both parties on the first appearance of the symptoms would dissipate these ill effects.

Daily Reading.

Mon., Feb. 3.—Loving the stranger (Deut. 10:18, 19).

Tues., Feb. 4.—Hospitality (1 Tim. 5:1-10).

Wed., Feb. 5.—Brotherly love (Heb. 13:1-3).

Thurs., Feb. 6.—Jesus and the sick (Luke 4:38-41).

Fri., Feb. 7.—The calling committee (Jas. 5:13-15).

Sat., Feb. 8.—Christ's command (Matt. 10:5-15).

Sun., Feb. 9.—Topic: Ministering to strangers and the sick (Matt. 25:31-46).

A Recitation.

Let the following prayer poem by Maltbie D. Babcock be committed to memory and recited in the meeting:

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This too I pray,
That from this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love.

The Leadership in China.

G. B. Baird.

China is pre-eminently a land of changes. She has been and is being born again. The question of all importance is, whether she is being born from above or from the world about her. Two predominant forces are influencing China to-day. One is Christian and comes through the representatives of western civilization. The other is atheistic and comes through the Japanese.

With one stroke of the pen, China discarded the educational system in which she has trusted for the last few thousand years. The once famous examination halls are now crumbling in ruins. Modern brick buildings, large, well lighted and sanitary, are being erected everywhere. She spares no money in properly equipping her schools. Her plans include almost every kind of school known to the world. Many of the schools have excellent chemical and physical laboratories, also instruments for surveying and engineering. The sad part of it is that these are mostly only for show as yet, because they have few instructors who can use them. For much of their instruction and guidance they depend upon the Japanese who prove not in the least reliable. The Chinese are not slow to see this. Naturally they hate the Japanese and have but little confidence in them.

For the last few years China has been sending thousands of her students to Japan that they might be trained and return and help their own people. More than ten thousand students were in Tokyo at one time. Here again Japan shows how unreliable her people are. They receive the students, take their money, keep them a certain length of time and give them diplomas. The Chinese say that many of the students never attend classes, never study any regular outlined work. They spend their time in revolutionary and anarchistic meetings, directed by the Japanese. The schools grant the diplomas at the expiration of the time, whether the student has done little or much work. Almost without exception these young men return to China, filled with the most deadly revolutionary and anarchistic teachings. They return to tear down instead of helping to build up the government which sent them. Do the Japanese have an underlying purpose in this? At any rate the Chinese are quick to see their mistake and have decided to send no more students to Japan. The Japanese are flooding China with atheistic books. The writings of such men as Darwin, Huxley, Spencer, Voltaire, etc., pass through the hands of the Japanese and in their transactions or rather their rewritings, they receive a new element of infidelity and are much more atheistic than the original authors intended. Japanese infidelity seems to be the most deadly the world has ever known.

This, of course, comes into a life and death struggle with Christianity. Which will China receive and make the predominant influence of her civilization? Many things encourage us to believe that she will choose Christianity. Her disapproval of the Japanese is expressed on every hand. Many leading Chinese believe that Japan has rejected the essential element of modern civilization. Although they are not Christians themselves they do not hesitate to say that

the essential element in western civilization is the Christian influence.

It is encouraging to know that the Commercial Press of Shanghai, the most influential publishing house in China, is not anti-Christian. This firm publishes nearly seventy per cent of all text-books used in China. They have already published one hundred and fifty different kinds of text-books and forty others are in the press. Last year their sales amounted to \$850,000. The manager issued the following statement: "The work we are doing in promoting modern education was commenced by missionaries, and I think we can claim to have continued the work in the spirit in which it was commenced."

"I am a Christian and some of the men who prepare our text-books are Christians, but ours is a non-Christian firm. Nevertheless we have never published a line in any of our text-books derogatory to Christianity and we never will publish anything of that kind."

If China refuses the Japanese as her instructors, where will she turn for others? She is sending some few students to America, but in no great numbers, and even if she did it is not altogether satisfactory. An eight or ten years residence in America or Europe renders them unfit in many ways for work among their own people. They have learned to live on a higher plane and cannot enter into sympathetic feeling with a people they have ceased to know. They have much less sympathy than the American or English who come to live among a people entirely foreign to themselves. In fact, the missionary more nearly fills this position to the satisfaction of the Chinese than any one else.

The mission schools are sending out hundreds of young men. They are not revolutionists and anarchists striving to tear down and destroy. Most of them are Christians, thoroughly trained, who love their country and who enter into full sympathy with their own people. The hospitals are training young men in the art and science of healing and most of them go out to practice as Christian physicians. The evangelists reach out into the villages and touch the great masses of the population. He has a corps of well trained native workers. Carefully he distributes tracts, Bibles and Christian books. These forces are bound to have an influence in the reformation of China. The Chinese themselves are realizing that they are the most effective influence they have.

Besides the regular missionaries, many American young men are teaching in the government schools and in wealthy private families. Opportunities for this kind of work are many and they pay well, both in money and influence.

The Chinese are rising as one body to protest against those who seek any and all mining and railway concessions. The cry is "China for the Chinese." They merely protest against those who come to make them their commercial prey. The man who comes to China to teach her people and uplift them is welcome almost everywhere to-day. The Chinese are thoroughly awake to her present needs. She is in the midst of a great struggle, a crisis. Her needs call to America and England in a loud voice for

consecrated young men and women to help her. Perhaps there is no place in the world where a man's life will count for more to-day. The need calls not for tens and hundreds but for thousands. Will the young people of America answer that call?

Pardon a personal testimony. I have been in China little more than a year. I have found little about the Chinese either to disappoint or discourage me. The more I know of them the more I admire them. I believe there are no people with greater possibilities, if they are directed in the right paths. The past year has been one of the most pleasant in my life and yet only one thing brought me to China and only one thing keeps me away from my home and my friends in beloved America. It is expressed in Christ's words "Go ye" and uplift men and make them better. China will welcome all who come in that spirit and may there be many, for the harvest indeed is ripe, but the laborers are so few.

G. B. Baird,
Nanking, China.

HOW HELEN KELLER "SEES."

Think of one blind and deaf from early childhood who finds the world "alive, ruddy, and satisfying." That is Helen Keller's own expression; and certainly it is a unique and important human document which is promised in her essays on "Sense and Sensibility," the first to appear in the February Century. Here she tells, to the world for the first time, how she "sees" and "hears":

"How can the world be shriveled when this most profound, emotional sense, touch, is faithful to its service? I am sure that if a fairy bade me choose between the sense of sight and that of touch, I would not part with the warm, endearing contact of human hands or the wealth of form, the nobility and fullness that press into my palms."

"COFFEE GRUNTERS."

Ever See One?

Thoughtful people have a laugh on coffee cranks now and then.

"I had used coffee ever since I was a small child," writes an Indiana lady, "and have always had bad spells with my stomach."

"Last spring just after I began house-keeping I had a terrible time with my stomach and head. My husband bought a package of Postum and asked me to try it."

"I laughed at it because none of my folks would ever try it. But I made some the following morning, following directions on the package, about boiling it well."

"I was greatly pleased with the results and kept right on using it. Now I wouldn't drink anything else. I tell every old coffee 'grunter' I see about Postum and all my folks and my husband's people except a few cranks use Postum instead of coffee."

"When put to soak in cold water over night and then boiled 15 minutes in the morning while getting breakfast it makes a delicious drink."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. There's a Reason.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. D. Starr, of Indianapolis, will preach half time at Lizton.

D. S. Dunkleberger, of Falls City, Neb., reports the work as prospering there.

Dr. Albert Buxton reports frequent additions in his services at Salt Lake City.

W. E. Spiva, Joplin, Mo., reports that arrangements have been made to build a new church.

James W. Johnson reports his church in Clarksburg, Tenn., to be in a prosperous condition.

A delegation from Lincoln, Neb., will go by special train to Beatrice to attend the Scoville meetings.

Fred E. Hagin, missionary to Japan, spoke last Sunday evening in the Lennox Avenue church, New York city.

L. R. Hotaling, the new minister in Hoopston, Ill., begins his services there under very auspicious circumstances.

Miss Snowy Ditch, Fort Scott, Kans., may be addressed by pastors or evangelists needing the services of a singer.

Mr. and Mrs. Percy M. Kendall will be with the church in Angola, Ind., in a meeting to begin about February 1st.

Roy Linton Porter, of the First church, Baton Rouge, La., is preaching a series of Sunday night sermons on Temperance.

C. W. Cauble, who for more than three years has served the church at Greencastle, Ind., is going to take a trip with his wife to the Orient on the "Arabic" of the White Star line, and will spend several months in Europe.

(Continued in Next Column.)

CUBS' FOOD.

They Thrive On Grape-Nuts.

Healthy babies don't cry, and the well nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 tablespoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a Reason." Read "The Road to Wellville," in pkgs.

Mr. Andrew Carnegie will give \$1,250 toward the cost of the new pipe organ in the new Christian Temple, Baltimore, Md.

Clay Trusty, of Indianapolis, Ind., has taken up the work in the Seventh church, recently laid down by the lamented D. R. Lucas.

Sumner T. Martin moves to Hollywood, Cal. He has had forty-eight additions in a meeting at Rock Island, Ill., in less than three weeks.

S. M. Bernard, who closed a five years' ministry in Boulder, Colo., some time ago, has accepted the unanimous call of the church at Madisonville, Ky.

Peter Ainslie and the Temple Church, Baltimore, Md., will begin a meeting February 23d. H. F. Lutz, of Harrisburg, Pa., will help in the meeting.

The Jefferson Street church, Buffalo, N. Y., is making a heroic effort to double the attendance of the Sunday school—750 was the goal set for last Sunday.

Charles H. Winders, of Irvington, Ind., will conduct a meeting for the Greenfield church, where V. W. Blair is minister. W. E. M. Hackleman will lead the music.

E. C. Nicholson, pastor of the church in Redwood Falls, Minn., will have the help of Evangelists Buchanan and Houston, in a meeting during February.

L. B. Haskins was installed as pastor of the Twenty-fifth St. church, Baltimore, Md., January 16th, in services in which other ministers of the city had part.

P. C. Macfarlane, pastor of the First Church, Alameda, Cal., has published in most attractive form an "end of the year sermon" on "The Spirit in Which We Serve."

Dr. William Thompson of Waco, Texas, is in a successful meeting with D. E. Hughes, at Monmouth, Ill. The evangelist can be secured for other meetings in Illinois.

Joseph A. Serena and the Central church, Syracuse, N. Y., will enter into a Bible School Rally, February 9th, under the direction of Miss Eva Lemert, of St. Louis.

The church at Rock Port, Mo., wants to employ a pastor for his full time. A middle-aged man of family who can live on reasonable salary preferred. Address F. A. Sizemore as above.

Geo. A. Miller, pastor of the Ninth Street church, Washington, D. C., lectured on "Through Palestine in Saddle and Tent," before the Men's Club in the Vermont Avenue church, January 27th.

Charles E. McVay will sing for the First Christian Church of Springfield, Missouri, in a meeting in November, where N. M. Ragland is minister. Bro. McVay is now in a revival at Rantoul, Illinois.

Guy L. Zerby and his church in Tampico, Ill., have behind them a work of unusual success during last year. A long-standing debt was paid; the church was redecored and additions equal to

50 per cent of the membership in numbers were secured. Brother Zerby's ability is recognized by a substantial increase in salary.

The First Church, Youngstown, O., recently gave a reception for thirty-six new members. These additions were the fruit of a series of sermons by the pastor, John R. Ewers, and two weeks of quiet personal work.

Scott Cook reports that the Bible school at Nelsonville, O., has had one of the best years in its history, the average attendance being 330, and the average offering \$21.40. The total amount of money raised was \$1,212.84.

The Sunday school of the East Side Christian church, Los Angeles, Cal., has won in a contest with the Boyle Heights school. W. G. Sallee is superintendent of the victorious school. J. N. Smith is pastor of the East Side church.

J. H. Painter, of Bridgewater, Ia., recently visited the church at Carney, Okla., and preached to an appreciative audience. Brother A. G. McCown, who is in the real estate business, informs us that Brother Painter has invested in an Oklahoma farm.

J. P. Myers, of Portsmouth, Ohio, will assume the duties of minister of the Shelbyville, Ind., church February 1. C. W. Culbertson says they are planning for a great work and that Brother Myers will have the hearty support of an undivided membership.

At the last meeting of the executive committee of the Foreign Society in Cincinnati the following new missionaries were appointed: Miss Mayme Longan, St. Joseph, Mo.; Dr. Z. S. Loftis, Nashville, Tenn.; Meade E. Dutt and wife, Lexington, Ky., and C. P. Hedges, Bethany, W. Va.

President Hill M. Bell, of Drake University, was a caller in the Christian Century office recently. He was in this city attending the Industrial Education Conference at the Art Institute. He reported a very encouraging condition at Drake, with a substantial increase for the present term in the enrollment of students.

THE CHICAGO CHURCHES.

The Monroe Street church, for which C. C. Morrison is preaching, gives evidence of its prosperous condition and the loyalty of its people by weekly pledges covering entirely the amount of current expense.

S. G. Buckner, pastor of the Harvey church, reports 20 additions so far in their meeting. C. G. Klndred has been preaching and Byron Burdette has the direction of the music.

Dr. H. O. Breen has been secured by the Austin church for a meeting next May. G. A. Campbell has succeeded in enlisting the services of a good number of strong business men in church enterprises.

W. F. Rothenburger and the Irving Park church will hold their annual meeting this week. G. A. Campbell will be the chief speaker.

There was one addition last Sunday at the First church. Miss Mary McDowell,

head worker of the University of Chicago Social Settlement, spoke Sunday morning. Ladies of the church will spend Wednesday visiting the settlement in the stock yards district.

HOW TO KILL A PRAYER MEETING.

1. Forget all about it until the hour arrives.
2. Come in ten minutes late and sit near the door.
3. Work so hard during the day that you are so tired when night comes you cannot keep awake.
4. When the meeting has begun wait for others to speak and pray. Spend your time in planning your next day's work.
5. When you take part, occupy about twenty minutes. Do this especially when the leader asks for sentence prayers and testimonies.
6. Be sure and bewail the low spiritual condition of the church.
7. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time or place.
8. If you mention the meeting through the week, tell how dull it was.
9. If the above rules do not produce the desired effect, try staying away entirely. A sure way to kill the church is to kill the prayer meeting.—E. P. Ellyson.

ANNUAL MEETINGS. ORANGE, CAL.

Reports read at annual meeting of this church, Jan. 8, showed over \$2,800 for all purposes raised, \$575 of this being for missions and benevolences. Seventy-five additions to the church, mostly by conversion; president active, resident membership, 250. Junior C. E. has 35 members, Senior 62, C. W. B. M. 60, S. S. enrollment 190, and all departments doing good work. Have been serving with this noble church 3 years and 8 months. Audiences best since coming here. The outlook is bright. Two conversions since last report, one here and one at Escondido, where I did some work for the So. California Missionary Society.

A. N. Glover, Minister.

IRVINGTON, IND.

The ministerial association of Butler College, known as the Sandwich Club, whose membership is composed only of students in the college, makes the following report of additions to churches at which the members preached during 1907. By the efforts of the students alone, 714 additions; through evangelists employed to hold meetings, 85; making a total of 799. We have still to hear from three students who were in the winter and spring terms of 1907, but not in the fall term of this present school year. Their report will be sent in later. The above report represents the work of 17 students, all undergraduates.

Fraternally yours,

The Sandwich Club,

Per Frank J. Lawson, 120 Butler Ave.

CENTRAL, INDIANAPOLIS, IND.

The Central Church, Indianapolis, Ind., Allan B. Philpott, minister, raised in all departments last year \$10,948.75, of which \$2,570.91 went for missions and \$500 for local benevolence. The church supports two missionaries in the foreign and one in the home field. There were

100 additions during the year and a loss by death and dismissal of 54. The roll numbers 1,601. The Sunday-school, in an increase campaign of three months, improved its average attendance over the summer quarter 62 per cent.

CANON CITY, COLO.

The most notable achievement of this congregation in the last year was the completion of its new church building. It now has property worth over \$15,000. One hundred and seventy-five are enrolled in the Sunday-school. The C. W. B. M. gave over \$300 for missions and the Ladies' Aid Society raised over \$600 last year. Other departments of the church are equally prosperous.

TUG OF WAR.

That is what it is raising the money for the Hot Springs Mission church. It appears that everybody is of the opinion that everybody else is rushing money to us so fast that there is no need of their sending an offering; that there is a real danger of sending us too much, and to save us the trouble of returning theirs they will not send.

This seems to be the situation from the amount of money now being received, and at the present rate of progress, we can assure the brotherhood that I will die with old age before the work is completed. If I do not die sooner with worry and nervous prostration. What are we going to do about it? I am too busy at this time to write continuously for funds from the outside. I am occupied with raising the \$5,000 which we are to raise locally. I will push this feature of the work with all my might during the next sixty days, and when through, will report results.

We expect to break ground March 1st, for the new building. We must do this in order to complete the building by the time of the New Orleans convention. I now appeal to all the brethren, Ladies' Aid Societies, to whom the ladies write, for aid and co-operation to respond at once. We must have a response. The sacrifice that you will make in responding will be small compared with the one I have made, and am making. I ask you to share this burden with me. I cannot stand the strain of the worry, of the long delay, and the strenuous effort that it takes to make a success of this work much longer.

Now altogether for once, and let us make an end of this matter. Address Mrs. S. M. Howard, 311 Ouachita Avenue, Hot Springs, Arkansas.

T. N. Kincaid.

NEBRASKA SECRETARY'S LETTER.

J. W. Walker has resigned his half time work at Miller and would like later on to do evangelistic work. He still preaches half time in the country.

The state secretary was at Nora on the 26th of January and will be at Sterling on February 2d. At Nora we have recently started the work again, and at Sterling we have an unused house and a few brethren. We are yet to see what can be done there.

The Alma brethren have organized an enthusiastic Men's Club. Was not yet named when the report came from Bro. Rambo. In the same report Bro. Rambo announced that he has closed his labors there and will go to his farm in Wyoming. He also announced that this would

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close his ministry. We should be sorry indeed if this latter should be ultimately true. Bro. Rambo is an earnest, capable preacher and his work is needed. He has been caring for Alma and Bloomington.

All men's clubs should report officers and name of organization to C. S. Paine, Station "A," Lincoln, Nebr., president of the Business Men's organizations for our brotherhood in the state.

C. V. Allison reports large audiences in the meeting at Table Rock. They went to the opera house on Sunday the 19th and again on the 26th. Nine added at last report.

J. A. Parker of Arapahoe would like to hold a meeting or two. He is pastor at that place and they are preparing to build a new house of worship.

Bert Wilson supplied at Plattsmouth again on the 26th. The church asked him to continue as regular supply.

F. E. Day attended the Beatrice foreign missionary rally on Monday.

H. C. Holmes was taken ill on Lord's day evening, and unable to finish his sermon. He was better on Monday.

The Lincoln and Bethany churches have chartered a train to go to the Scoville meetings at Beatrice on Wednesday night. The reports from that meeting indicate a great ingathering. Nearly three hundred had been added when last heard from. Doubtless a full report will come at the close. The large and beautiful church building is crowded to its utmost capacity. Scoville will deliver a lecture in Lincoln at the Auditorium on Monday night, Feb. 3, as a benefit to Cotner University. It will be a great lift to the university finances. Plans are being laid also for a Sunday meeting at the same place in the interest of Havenlock at the close of the Beatrice meeting.

The foreign rally at Cotner University on the 24th was well attended and is pronounced the best of the series. The addresses of the visitors were inspiring and effectual, while those of the state ministry were above the average. Our young men as well as the older one's did honor to themselves and to the state. Our Nebraska churches can be depended upon to do the right thing by the foreign offering in March.

The church at Fairbury, H. C. Holmes, minister, is planning to raise \$600 for missions the current year, and to add materially to the capacity of the church for Bible school purposes.

The committee for the state convention program, consisting of C. S. Paine, chairman, H. O. Pritchard and the corresponding secretary, held its first meeting last week, and drafted the outlines of the program. The date was set for the last week in August, and the opening day will be the 22d, with the 31st as close.

ing day. No program is prepared for either the 22d or the 23d. This materially lengthens the meeting and gives more time to the various interests represented. Complaint has heretofore been made of the short time given and the effort is made to meet this with a longer session. The time is changed so as to get away from the Epworth Assembly dates, the first week in August. The program is forming and promises to be as strong in real worth, as any we have ever had. Perhaps more symmetrical. At this early date we cannot name the speakers, but announcement will be made as early as possible. If Bro. Moninger is available for Bible school work, he will certainly be secured. It is expected that W. E. M. Hackleman will have charge of the music. It is none too early to plan for this great meeting.

R. F. Whiston's meeting at Plainview has added 24 to the church to the 26th. Go on until Feb. 2d and begin at Davis City the 5th.

J. R. Teagarden preaches alternate Lord's days at Mason City and Anselmo. Had four added at Anselmo on last Lord's day.

Brother S. A. Kopp organized a congregation at Lillian P. O., about 16 miles north of Broken Bow, in December, 1906. He has been preaching there half time since. At the regular services on Jan. 19th two confessions resulted and it was suggested that Bro. Kopp continue for a few nights. On Tuesday night 12 came forward. Wednesday 10, Thursday 10 and Friday 5. On Saturday 33 of these went to Broken Bow for baptism and two more made the good confession there. Nineteen were young men and 12 young ladies. Nine more came on the 26th. This makes a total of 48 in eight days. They have a Bible school of 52. Home department with 16 and Cradle roll with 14 members respectively. W. W. Barnes is superintendent of the Bible school. This is a great meeting. It is only a country point off the railroad, and as far as we have heard, has not even a house of their own. Bro. Kopp has preached in Nebraska for many years.

R. H. Fife and son have been in a meeting at Broken Bow since Jan. 2d. Up to the 27th there had been 70 added; 49 by baptism and 21 otherwise. The meeting was to close the 28th, and doubtless many more would respond in the closing hours of the meeting. L. N. Early is the efficient and consecrated

pastor. They recently finished and dedicated a handsome church house and this is the first revival meeting held within its walls. It looks bright for Broken Bow.

W. A. Baldwin.
Bethany, Nebr.

MEETING AT AETNA STREET, CLEVELAND, OHIO.

In these days of large victories in the evangelistic field we are prone to measure too much in terms of numbers. All things considered, one of the greatest victories of early January was the three weeks' meeting in the Aetna Street church led by Bro. W. F. Rothenburger, of Irving Park, Chicago. There were sixty-eight additions during the meeting and several more soon after. A large number of these were men the heads of homes. Ten families were united in the Master's service. Our success is not without cause, Brother Rothenburger being a most tireless personal worker, strong in pulpit appeal, and a strong man in his personal life we were sure of victory.

After this meeting I am a convert to the possibilities of a sane, practical and hopeful gospel for evangelistic purposes. During the whole series not a single sensational nor over-emotional statement was made. Men were stimulated to deep thought and action. No music was used other than whole-hearted congregational singing. Bro. Rothenburger declares the gospel message that is vital today in terms of today, and he found large audiences willing to hear and to accept. Our church is strong, in that we have been awakened to a realization of the power that is latent in a practical gospel.

We have extended Bro. Rothenburger an invitation to be with us next year.

F. D. Butchart,
Pastor.

BETWEEN THE DAYS.

Between the days—the weary days—

He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength and hope, and life renews.

Thank God for rest between the days!

Else who could bear the battle stress
Or who withstand the tempests' shock,
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For He remembereth our frame!

Even for this I render praise.

O tender Master, slow to blame

The falterer on life's stony ways,

Abide with us—between the days!

—British Weekly.

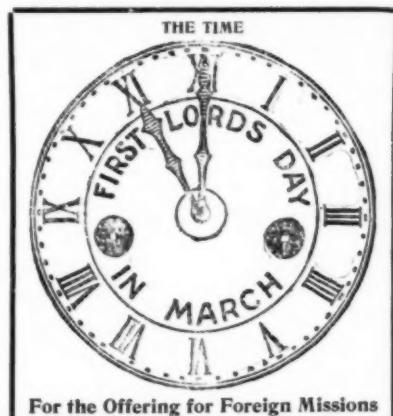
Sure to Have Them.

Miffkins—"It is said that aggressive, impulsive people usually have black eyes."

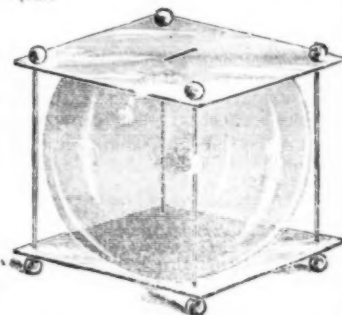
Biffkins—"That's right. If they haven't got them at first they get them later."—Chicago News.

Looked Like It.

A little boy from the Far South, visiting in Chicago, on seeing the first snow-storm, exclaimed, "O mamma, it's raining breakfast food."—Chicago Tribune.



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From Our Growing Churches

TELEGRAMS

Beatrice, Neb., Jan. 27.—The sacrifice necessary for the erection of this splendid building, the consecration that built up this Sunday school of 815 Sunday, 857 Sunday before (last week's figures being a mistake), and the zeal of this ideal pastor make this great meeting, through God's power, possible.

Chas. Reign Scoville and Helpers.
Elyria, O., Jan. 27.—In great meeting with Violette and Charleton 22 additions yesterday, 161 to date. Best meeting ever held in this conservative city. Close Thursday.

John P. Sala.
Paw Paw, Mich., Jan. 27.—Mitchell and Bilby meeting at Paw Paw—53 to date. Results beyond our expectation.
Ed. Lindsay.

ILLINOIS.

Streator.—We closed an excellent three weeks' meeting at the Central Church of Christ last night. Bro. B. H. Sealock of Lexington, Ill., preached the word and did it well. Eighteen added to the church; nearly all heads of families. Eight of these formerly identified with other religious bodies. Much good seed was sown. We organize a teacher training class this week.
Chas. D. Hougham.

IOWA.

Des Moines.—Ministers' meeting, Jan. 27, 1908. Central (Idleman), 5 confessions, 6 by letter; University (Medbury), 2 confessions; Capitol Hill (Van Horn), Shellenbarger, evangelist, 16 confessions, 3 by letter; Grant Park (Horne), 20 confessions, 2 by statement; Highland Park (Eppard), 10 confessions, 10 by letter.
Jno. McD. Horne,
Secretary.

KANSAS.

Kansas City.—Our special meeting at the North Side church closed last night, after a continuance of twenty-one evenings, with one hundred and thirty-five additions. It was held by our home forces, with Prof. Dougherty assisting as chorus director and soloist. He rendered most excellent service.
James S. Myers.

Dighton.—In meeting, conducted by home forces, 24 accessions; 12 by primary obedience, 8 by letter or statement, 4 from other bodies.
Wm. M. Mayfield,
Minister.

Kensington.—Meeting here continues; 90 additions, 80 confessions. All adults except 5. Can make a date for next month.
Edward Clutter,
Evangelist.

NEW YORK.

Columbia Ave., Rochester.—Our meeting in the Columbia Ave. church closed last night. Total number of those coming forward 5, of which number 29 have already been baptized. Eighteen others made the confession and are yet to be baptized. This is a good meeting for the conservative city of Rochester. J. S. Raum, of Troy, N. Y., did the preaching. He is forceful, tactful, truthful and tireless. Arthur Borland did the singing. His address is 345 Genesee St., Roches-

ter, N. Y. He is a good leader of song and a good soloist. He would like to be kept busy all the year as a singing evangelist.
J. Frank Green,
Minister Columbia Ave. Church.

OKLAHOMA.

Carney.—Five additions by statement. Eld. Lee May, of Enid, Oklahoma, preacher for us every fourth Lord's Day. He is a splendid young minister and has a bright future in store for him. The additions were brethren who have recently moved from the north, and we are desirous for more of our people to come and cast their lot with us in the new state. We expect to have services at least half time in the near future.
A. G. McCown,
Elder.

Avard.—Ten days ago I closed a meeting at Avard with 102 additions to the church. There was no organization here when I came. A church has been organized and every department in good working order. Am remaining here a few Sundays till they can get a strong preacher for full or half time.
Mrs. M. Wilson Mason,
Australian Evangelist.

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Edmond.—Good day yesterday. Five added; one by confession and baptism; four by letter. Ten for January at regular services. Would like to arrange now with a good, live church to hold a meeting next summer.
R. E. Rosenstein.

Ponca City.—J. B. Born and L. Ward Mailley are with us in a meeting. Thirty-nine additions the first week, and we are but entering into the harvest.
Stacy S. Phillips,
Minister.

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WASHINGTON, D. C.

Additions reported at preachers' meeting: Whitney Ave. (Walter F. Smith, pastor; C. E. Elmore, evangelist), 7 baptisms, 1 by letter; Vermont Ave. (F. D. Power), 3 baptisms; H St. (W. G. Oram, pastor; J. E. Stuart, evangelist), 1 reclaimed, 2 by statement, 9 confessions; 34th (Claude C. Jones, pastor; C. E. Smith, evangelist), 4 confessions and 4 by letter or statement; Ninth St. (Geo. A. Miller) 1 by statement. Total added in Whitney Ave. meeting and the following Lord's Day, 12; 11 baptisms and 1 by letter. H St. and 34th St. meetings continue. Sunday school of last two churches are contesting. A striking rally for foreign missions was held at W. Ave. on 20th. Claude C. Jones, Secretary.

MARCH OFFERING NOTES.

We are in the day of a new era in world-wide missions. The inhabited world is now explored. The last man has been found. Since Tibet has been practically opened there is no longer a hermit nation. The churches of the world now know their task and stand face to face with the problem.

The penetrating power of commerce has made it possible for the missionary to get to the last community on the globe with comparative facility. China is operating about 4,000 miles of railway, and nearly 2,000 more are under construction. Steamship lines cross every water and touch every island.

The large gifts from the Foreign Mission fields themselves to Christian work, showing the liberality of both native churches and missionaries, ought to encourage our churches at home to make generous offerings. These gifts last year aggregated \$44,000. If our churches in America gave as do our churches on the mission fields we would raise \$1,000,000 for world-wide missions.

The three great hindrances to the progress of the Foreign Missionary enterprise are Ignorance, Prejudice and Indifference. They are "the lion in the way." If these three can be removed then the way will be open to the world's evangelization.

All the signs point to a large number of new Living-Link churches in the For-

eign Society this year. We are expecting at least 25, but there ought to be no less than 100. This step will help a church in its new building enterprise, help it to wipe out an old debt, help it in every good word and work.

If you have not seen the new March Offering Manual, published by the Foreign Society, you ought to order a copy at once. It embraces 48 pages, strikingly illustrated, and is loaded to the guards with fresh, up-to-date information upon the all-absorbing question of Foreign

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Missions. Facts are the fuel with which the missionary fire is kindled, and this manual contains a large amount of facts.

The growth of the work of the Foreign Society in the Philippine Islands ought to inspire every church. The people are constantly asking to be baptized. We now have nearly 3,000 members. Remember this work has been planted only just a few years. The work is suffering for lack of missionaries, and buildings, and printing presses, and schools; but in spite of it all the work has gone forward by leaps and bounds.

Every morning sermon during the month of February should bear upon the subject of world-wide missions in all our churches. No other subject will more interest and inspire a church.

The Foreign Society has a large vision and is expecting better things still for 1908. The income should be greatly increased. Not less than 5,000 churches should be enlisted in the March offering, and \$350,000 should be raised without any kind of question. To this end let us labor.

A larger number of preachers and church officers than ever before are taking special interest in enlisting non-contributing churches in the March offering. Some are undertaking to enlist all in a given district. A large number are taking hold with alertness to get every church in their respective counties to give. No more valuable service can be rendered. It is as important to interest a church in missions as it is to organize a new church. Many of our churches are weak and dying for the want of world-wide vision, and a larger interest in all Christian service.

If your church has not ordered March Offering supplies, address a postal card at once to the office of the Foreign Society, Cincinnati, Ohio, and they will be furnished promptly free of charge.

The apportionment of all the churches for Foreign Missions will be sent out from the office of the Foreign Society February 1st. Let each apportionment be cordially received. It is hoped that careful plans will be made at once to

meet such apportionments. Last year 1,060 raised the amount suggested. It is confidently believed that a much larger number will reach their apportionment this year.

NEW YORK NEWS.

We are now in the fourth week of evangelistic meetings with John T. Brown, of Louisville, Ky., and about fifty accessions thus far. Bro. Brown is a manly, honest and capable evangelist. His knowledge of the Bible and the experience gained in extensive travel, with a fine disposition, make him a valuable man. He never offends people of other churches. Among his auditors here have been a number of Roman Catholics. He has done us good.

I have been preaching round about Wellsville in Allegany county and hope to see our three churches in the county strengthened and others established within the coming two years. Bro. W. H. Rogers, of New England, has recently come to Hallsport, seven miles from Wellsville, and Bro. J. H. Gardiner is in Scio, four miles from here. They are exceptionally spiritual men and blessings to their churches.

Jefferson Street church, Buffalo, held its annual meeting and mortgage burning service the evening of the 23d, and but for our meetings here, I should have accepted the invitation to be present. About seven years of my ministry, beginning fifteen years ago, were spent with that beloved church. When I went there from Atchison, Kansas, there were 300 Disciples in Buffalo. When I was called to Havana, Cuba, in 1899, we had 1,300 members in the four churches. Jefferson Street church is being blessed with Bro. B. S. Ferrall, minister.

Bro. R. H. Miller, minister of the Mother Church, Richmond avenue, announces their annual meeting for the 29th. Things always grow for good where he is. And it is reported that the Forest Avenue church is enjoying growth in every way, as never before, with Bro. B. H. Hayden, minister. The other

church enjoys the ministry of one of our Jefferson Street boys.

Our church here in Wellsville gave \$1,000 to missions last year. We have the best all-round Bible school in the county, superintended by Paul B. Hanks, equal to the best I know. Our Bible school offerings in the year were about \$500. A history of the origin and experience of this church, started twenty years ago, would be interesting and valuable to our brotherhood. Bro. A. J. Applebee was the original backer of this plant of the Lord.

Lowell C. McPherson.

CHURCH LETTERS.

Hugh Wayt.

A letter of commendation or dismissal ought not to be given unless it means something. It should express the honest conviction of the official board and congregation from which it comes. Many are granted as a matter of course for the mere asking. Good, bad and indifferent members all receive the same form.

Some letters granted ought to read about as follows: "This is to certify that the bearer, Smith Jones, united with the church about seven years ago. He was regular in attendance and paid some to the support of the church for several months, then he became negligent in attendance and now comes only once or twice a year. This is his standing and he is not in fellowship at all, as he pays nothing to the support of the church at present. We gladly turn him over to you and if you can do anything with him we shall be thankful indeed."

Playing 'Possum.

Ellen (the nurse, to little girl of six, who is supposed to have an afternoon sleep every day)—"Nancy, you are a naughty little girl not to have gone to sleep this afternoon!"

Nancy (reproachfully)—"Ellen! Ellen! Don't you remember the three times you looked over the screen and I was fast asleep?"—Punch.

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God's Message to the Human Soul. John Watson, D. D., (Ian Maclaren). The Cole Lectures for 1907. Cloth, net \$1.25. A peculiar and sad interest attaches The Cole Lectures for 1907. They were delivered, the author having suddenly passed away during his visit to this country, and within a few days of the date of the appointment that brought him to America. Fortunately Dr. Watson had put these lectures into manuscript form; they are therefore preserved for the wider circle of appreciative readers.

The Modern Sunday School in Principle and Practice. Henry F. Cope. Cloth, net \$1.00. This volume by the General Secretary of the Religious Education Association constitutes an invaluable guide for the management of the Sunday School under modern conditions. He presents the results of all the newest experiments both with primary, adolescent and adult grades.

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